

Luangpor Teean

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Nowadays, neuroscientists, such as, Dr. Alan Gevins of the Advanced EEG Systems Laboratory in San Francisco, California, U.S.A. have discovered that, "We interpret the world through our mental models. In a sense we create reality in our brains and our minds. To a large extent, we see what we expect to see. We hear what we expect to hear." This is a very important finding, as it proves and echoes the Ultimate Truth the Buddha discovered through his enlightenment, over 2,500 years ago, that this is the cause of suffering (Dukkha-samudaya) leading to problems and personal conflicts (Dukkha).

The Buddha taught that, "To see is just see, to hear is just hear, to sense/experience (through one's eyes, ears, nose, tongue, bodily contact, and mind/thought) is just sense, and to realize (it is but a thought) is just realize. If one can do so, then the so-called 'you' can no longer exist. Without 'you' (or 'self'), then 'you' will not exist in this world/realm, the future world/realm, or between those worlds/realms. That is the end of suffering."

With those plain and simple, yet profound remarks, an ordinary person named, Pahiya, attained full enlightenment instantaneously in front of the Buddha.

As we do not see things in reality as they truly are, we are being conditioned by our thoughts, transforming the encountered phenomena (*Namarupa*) perceived through our eyes, ears, nose, tongue, body, and mind (6 Sense organs - *Ayatana*) into an imaginary reality according to our wish and experience (*Sanna-cetana*). This is in response to our desire for what we like (*Raga*), or to get rid of what we dislike or hate (*Dosa*), based upon delusion (*Moha*), due to attachment (*Upadana*) to self (*Atta*). The result is mental suffering (*Dukkha*), because we have no true power to control those encountered phenomena and make them long-lasting or be according to our wish and imagination all the time, as all phenomena keep changing according to the **Three Universal Characteristics of Existence** (*Tilakkana*), being unstable, impermanent (*Anicca*), unbearable (*Dukkha*), and uncontrollable, not-self (*Anatta*). All these are the result of not seeing all phenomena in reality as they truly are, due to lack of mindfulness and self-awareness. As a result, we deeply embed ourselves into the thoughts and self-created imaginary reality, instead of facing the true reality.

With his wisdom, the Buddha saw the Buddha Nature in every human being, capable of seeing things in reality as they truly are, leading to the end of suffering. With his compassion, he laid down guidelines and foundations for cultivating mindfulness and self-awareness, as a simplified, applicable, and perfected technique, the **Four Foundations of Mindfulness** (*Satipatthana*). Through self-observation of *Body, Feeling, Mind, and Mental Phenomena*, one can embed mindfulness and cultivate self-awareness, to see one's mind and one's arising thoughts, letting go of the thoughts infested with greed, hatred, and delusion, yet maintaining the wisdom, the awakened state, and the blissful state.

Luangpor Teean Jittasubho was a contemporary Insight Meditation Master of this era, who confirmed the Buddha's Teaching that everyone is capable of realizing the Truth or Dharma. It is not something nonsense or beyond nowadays human's capability. It is not simply something of the past, during the Buddha's lifetime, that was only mentioned in the Tripitaka or the Buddhist Canon. He emphasized that, *"If one is a true and honest person, really means what one is saying, and really applies one's effort in what one is doing, then one*

would be bound to realize the Truth.” He himself did not even have a chance to learn the Thai language at his younger age, and initially could not read or write any Thai word, i.e., illiterate, yet he was capable of realizing deep and profound Dharma, the Ultimate Truth. In a sense, he is comparable to *Huineng, the Sixth Patriarch of Zen Buddhism*, who was also illiterate, yet capable of realizing the Ultimate Truth. This fact points out that literacy is but a kind of supposition which makes one smarter in the worldly aspect, but realizing Dharma is a thorough understanding of the Truth achievable only through practicing the mind, not depending on literacy or any diploma. It is but a mind language that will lead one to realize the truth through mindfulness, self-awareness, and wisdom, seeing and experiencing things as they truly are, without any biased concept or supposition..

The way of science demands an experiment on the subject studied, to witness the outcome, proving or disproving the concept. Buddhism has always emphasized the important fact that one cannot realize the Truth (*Pativedha*) through studying (*Pariyatti*), unless putting it into practice (*Patipatti*). Dharma is timeless (*Akaliko*), provable to oneself (*Ehipassiko*) through self-realization (*Sanditthiko*). The Buddha stated very clearly that, “*You yourselves must make the effort. The Buddhas only point out the way.*”

The method of *Rhythmic Dynamic Meditation of Luangpor Teean* is a simplified, yet powerful, technique for practicing Insight Meditation (*Vipassana Kammathana*) leading to self-awareness, through embedding mindfulness to the self-created rhythmic movement of one’s hands, or legs, without closing one’s eyes. This technique is very flexible, and can easily be incorporated into one’s daily life to cultivate and nurture self-awareness, especially for a layperson. As human beings move all the time, physically (e.g., walking, stretching, bending, blinking, swallowing, breathing, etc.) and mentally (i.e., thinking), from the moment one wakes up to the time that one goes to sleep, therefore one can meditate all day long, by self-observing any kind of one’s own movement. Life will be much simpler and happier, and one would perform one’s duty accordingly with full efficiency, free of anxiety and mental burden of biased thoughts, as one’s mind is always awakened. Decisions can easily be made quickly, decisively, correctly and precisely, because one can see the whole phenomena truthfully, not being influenced by imagination tainted with hidden greed, hatred, and delusion.

Self-awareness is the heart of Insight Meditation, which will finally lead one towards realization of the Truth. Many important disciples of Luangpor Teean also emphasize the importance of self-awareness. For example, Luangpor Kamkian Suwanno would teach one to purely perceive, not-to-have, and not-to-be. One should simply be the “one who sees suffering,” but should not let the mind slip into becoming the “one who suffers.” He emphasizes what Luangpor Teean taught that, “*When one knows, do not become the knower. When one is happy or unhappy, do not become the happy person or the unhappy person. One should simply observe and see, but do not become.*” Another disciple, Ajahn Kovit Khemananda emphasizes on self-awareness as instantaneous and bare awareness, i.e., *unknowing knowing*. It is the equanimous mind, not being happy, nor unhappy. Just simply be aware and let it pass, and this will lead one to the core of Insight Wisdom, not allowing one to be fooled or lured by unintentional or sneaky biased thoughts. Luangpor Teean called this bare awareness, ‘*Savasang-Vedana*,’ which miraculously matched what Nagarjuna, the founder of Madhyamika School of Buddhism, taught about 2,000 years ago, as *Savalakkana* or the true bare nature of things, not dissimilar to nowadays neuroscientists describe as *Qualia*, the true basic quality or unit of perceivable objects.

Even though Luangpor Teean has passed away since 1988, yet he has left us a complete set of this short-cut practical method of Rhythmic Dynamic Meditation to cultivate mindfulness and self-awareness, along with his teachings and the secret of practicing Insight Meditation to realize the Truth or Dharma. He frequently persuaded as well as challenged everyone to try this technique, and one would speedily come to witness self-realization of the Truth in a short time, the quickest within 1 - 90 days, the medium within 3 months - 1 year, and the slowest within 1 - 3 years, but one would have to persevere and truly apply one's own effort to one's practice.

Life is not always long-lasting as one expects or wishes. Sometimes one is struck by illnesses or accidents which may shorten one's life before its time. Therefore, one should not hesitate or be reckless with one's life, but should diligently purify one's mind, with an open mind or right understanding, to realize the Truth or Dharma. It will be a bargain to one's life, and that life will no longer be wasted, but be perfected, and blossomed into a peaceful, serene and truly happy life, void of suffering.

With the Buddha's last words, he warned everyone to start cultivating and perfecting one's mindfulness and self-awareness, as follows,

"Perishable are all conditioned things, one should work towards perfecting one's mindfulness with diligence."

RHYTHMIC DYNAMIC MEDITATION

(adapted from Against The Stream: The Teaching of Luangpor Teean)

METHOD OF PRACTICE

There must be technique and understanding in practice.

The technique is to do the rhythmic practice, rub the fingers, walk back and forth. There is a technique that has been developed in order not to stay still; you can practice the developing of awareness continuously and clearly while your body is moving.

UNDERSTANDING

a) You should understand that awareness means feeling or knowing only, not more than that, not further than that (You do not have to be aware that you are walking, inhaling, exhaling; that is wrong. Just feel it, that is all). Be aware of the movement of body and mind. When thought arises, know it, when body moves, feel it.

b) You should understand when anything arises, just feel it or know it and let it pass away. You do not have to know whether it is greed or anger. It is not necessary. You should only feel it and let it go away. For example, the wind blows, be aware that is the wind, you do not need to know the name of it. Even to know it is the wind seems to be more than enough. Just to feel the change from the normality (when there is no wind) is enough. You do not have to name it, or you will be confused.

Developing the awareness by doing the rhythmic practice, you should not pay too much attention to your feeling; take it easy, do not be so serious. That is why the technique and understanding in the method of practice are very necessary. If you only know the technique but misunderstand the method, there will be no result. If you understand very well the method, but have no technique, there will be no result either. So to practice the developing of awareness, there must be both technique and good understanding.

THE RHYTHMIC PRACTICE

1. Rest the hands down on the thighs.
2. Turn the right hand onto its edge, aware, and stop.
3. Raise the right hand, aware, and stop.
4. Lower the right hand to rest on the abdomen, aware, and stop.
5. Turn the left hand onto its edge, aware, and stop.
6. Raise the left hand, aware, and stop.
7. Lower the left hand to rest on the abdomen, aware, and stop.
8. Move the right hand up to rest on the chest, aware, and stop.
9. Move the right hand out, aware, and stop.

10. Lower the right hand to the thigh, aware, and stop.
11. Turn the right hand down, aware, and stop.
12. Move the left hand up to rest on the chest, aware, and stop.
13. Move the left hand out, aware, and stop.
14. Lower the left hand to the thigh, aware, and stop.
15. Turn the left hand down, aware, and stop.

And repeat this cycle of movements again and again.

CONCLUSION

1. You have to do it (developing the awareness) by yourself until you know it, see it, understand it, discover it in your body and mind.
2. There must be technique and understanding.
3. Do not stay still; you should move all the time.
4. Practice intensively following the technique without demanding. The result will come by itself.

